

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“The love of a true mother comes nearer being like the love of God than any other kind of love.”—JOSEPH F. SMITH.

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MOTHER'S DAY

ELDER BRYANT S. HINCKLEY

IN SPEAKING of worthy mothers, it was said three thousand years ago: “Her children arise up, and call her blessed; her husband also, and he praiseth her.” (Proverbs 31:28.) It was true then, and it is true now.

By custom and proclamation, the second Sunday in May has been set apart as Mother's Day, and for a score of years it has been observed with ever increasing popularity and reverence. The origin of this beautiful custom has been attributed to Miss Anna Jarvis of Philadelphia. As a result of it, her name will always be held in grateful remembrance. She did something for mothers.

Miss Jarvis was invited by a Sunday School superintendent in a small town of Virginia, where her mother had been an active leader, to arrange a memorial program. In the preparation of this program, the idea occurred to her of setting apart one Sunday in each year as Mother's Day. This finally resulted in the observance of this day on May 10th, 1908, in the city of Philadelphia. The idea spread with amazing rapidity—it found an almost immediate and universal response. It created an opportunity to express in some formal way the love and gratitude which people feel toward their mothers. It answered an urge of the heart.

In 1913, the Congress of the United States passed a joint resolution setting apart this day as Mother's Day. This was followed by a proclamation issued by President Woodrow Wilson on May 9th, 1914, in which he directed that the second Sunday in May be observed as Mother's Day, and that the United States' flag be displayed on all government buildings, homes and other suitable

places, and that reverence and gratitude to the mothers of the country be shown. So that all over this land to-day, this will be the theme in the churches and worshiping assemblies. It is, therefore, altogether appropriate on this beautiful day, in this historic Tabernacle, to join in the tributes of love and gratitude which shall be paid to home and mother.

The declared object of the day is to recall the memories of mothers who are gone, and to make brighter the lives of those who remain, and to encourage men, women and children to honour home and parents. And while it is a day of sentiment and poetry, it is to be observed by deeds of kindness, by messages from absent ones, by appropriate services in churches, and by wearing as the badge of the day, the white carnation, which is the symbol of purity, fidelity and beauty.

A SOUND POLICY

It is gratifying to know that the nation has, by formal action, sought to encourage and cultivate every sentiment which will strengthen the filial ties which bind men and women to the home, and which exalt motherhood. There cannot be homes without mothers, for they are the home-makers; and without homes, the nation cannot long endure. So that the observance of Mother's Day is not only a sentimental and beautiful custom, but it is a wise national policy which commends itself to all who are interested in our common weal. It is an evidence of the highest statesmanship.

We join heart and hand with good people everywhere in the observance of this day. We believe religiously in the home, and we have from the beginning been a home-building people, and have been indoctrinated with the importance of maintaining the sanctity and integrity of the home. In no other community has there been greater honour or reverence shown to motherhood. In none are the eternal ties, the obligations and rewards of this relation better understood than among our people.

The home is a heart place, and "out of the heart are the issues of life." There can be no substitute for the home—there can be no substitute for that mystic cord which reaches from the mother to the child, giving a mutual understanding that cannot be obtained in any other way. Any path that leads from the home is an unsafe path, and every influence that will stabilize and build up the home is to be encouraged.

Man's best inheritance comes from his mother; she is his greatest teacher. The mystic influences which play upon her soul shape his destiny. The things she puts into his heart, he manifests in his life. She never loses faith in him; she never forgets him; she never forsakes him. Her implicit faith in him is one of the sublime and beautiful things in life and a great saving influence in the world.

If you were to interrogate men and women who have made good in life as to the influences that have contributed most to their success, we believe that you would discover bits of obscure history of which mother is the source and center. These small things have been the guiding factors in their lives. A man's success and triumphs mean more to his mother than to any others—some simple advice she has given, some little letter which she has written, some prayer which she has offered, some little kind act which she has done.

A man who had distinguished himself for noble service among his fellows, carried with him all of his life a letter which his mother had written him when he was eight years of age and away from home for the first time. This he declared to be his strength in the hour of temptation, his inspiration in his day of disappointment. She knew nothing of it, but he cherished this yellow bit of paper above almost any other possession.

Any man who fails to appreciate her solicitude, who is ungrateful to her, who mistreats her, is an ingrate that by common consent is accorded a low place in society. This ingratitude, however, is uncommon. The best and noblest men have expressed the finest qualities of heart and soul in their attitude toward their mothers. It is an evidence of nobility to show deference and gratitude to her, whether it comes from the humblest or the greatest.

WIDOWS' SONS

How many sons of widows have achieved nobly in the earth? How largely do they attribute their success to the influence of their mothers? When James A. Garfield presented himself to William's college, he said, "I am the son of a widow and must work my way through school." When he took the oath of office as the president of the United States, his first act was to kiss his gray-haired mother. This was a tribute of a noble son to a deserving mother. It was not the clothing which she put upon his back or the plain food which she gave him to eat that made him president of the United States. It was the influence of a great mother, living under hard circumstances, maintaining a long, grim struggle for her children that filtered into the soul of this boy and stirred into him a determination to do something for her; and this determination led him from the "prairie cabin" to the White House.

The man who presides over this Church, and who is present to-day, is the only child of a widow; and from his childhood up he has paid, in word and deed, a tribute to his noble mother, which has won for him the confidence and affection of this people. Of all the good and generous things he has done, none surpasses in nobility this. The man who preceded him as president of the Church was likewise the son of a widow. The affection which

he so lavishly bestowed upon his widowed mother was indeed a beautiful expression of the strength and sweetness and nobility of his soul. Joseph F. Smith and Heber J. Grant received much of the inspiration and power which they have manifest in their lives from their mothers, and no sons have shown greater respect to their mothers than they have, and God has honoured them for it as He will honour others. This disposition to honour those to whom we are most indebted is a mark of greatness.

One of the popular magazines has upon its cover a picture of Washington's farewell to his mother. The story runs :

It was in April, 1789, that the final farewell took place. Immediately after the organization of the government, the chief magistrate repaired to Fredricksburg to pay his humble duty to his mother. An affecting scene ensued. The son remarked the ravages which disease had made upon the aged frame of the mother and addressed her with these words: "The people, madam, have been pleased to elect me to the chief magistracy of the United States, but before I can assume the functions of my office, I have come to bid you an affectionate farewell. So soon as the weight of public business which must necessarily attend the outset of a new government can be disposed of, I shall hasten to Virginia and"—here the matron interrupted with—"and you will see me no more; my great age and disease warn me that I shall not be long for this world; I trust in God that I may be somewhat prepared for a better. But go, George, fulfil the destinies which heaven appears to have intended for you; go, my son, and may heaven's and a mother's blessing be with you always." His hand was laid upon her bended head, and the great man's frame trembled while a sob burst from his breast, for already he saw the shadow upon her.

When Washington arose to go, she went with him to the door, leaning fondly upon his arm, and stopped upon the threshold to repeat a last adieu.

Great sons have great mothers. May I read to you Lincoln's letter to Mrs. Bixby, of Boston.

Executive Mansion,

Washington, Nov. 21, 1864.

To Mrs. Bixby, Boston, Mass.

Dear Mrs. Bixby—I have been shown in the files of the war department a statement of the adjutant general of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,

A. LINCOLN.

What made possible this distinctive bit of literature? How could he put so much soul in words? It was a sympathetic understanding of the great emancipator who, speaking of his mother, said, "God bless her; all that I am or ever hope to be, I owe to her."

All men are not great. Not every mother's son has risen to eminence. Some mothers have fallen below the standards. Some exaggerated sentiments have been written about mothers, and some mothers have exerted but little influence in the world. Most of us are just common average men. In spite of these things, the fact remains that the overwhelming majority of mothers are brave, pure, sincere and self-forgotten. Instinctively we feel that the world owes more to them than to anyone else. They always have exerted the most wholesome, the most potent and far-reaching influence upon mankind. No philosopher has been able to define and no poet has been able to adequately express the beauty of mother's love. In all times and under all conditions, she has made the greatest sacrifice and fought the bravest battle, and it is indeed a high privilege on this day to pay homage to her.

SHOWING GRATITUDE TO MOTHER

It is more than a duty; it is a sacred obligation, a holy privilege, that every boy and girl who has reached the years of understanding, every youth and every maiden whose mind is fired with hope and ambition and whose soul is thrilled with the joy of life, every man and woman of mature years to whom God has preserved the woman who gave them life, this day to remember and revere mother. Bring her some special gift, some token of affection, and if, perchance, mother has folded her beautiful, tired hands and passed out into the eternal sunlight, remember the mother of someone else, and make for her a lightening of the burden.

My mother has gone, and to-day the grass grows green over her resting place. No expression of gratitude for her loving kindness and sacrifice to me can gladden her heart. No plea for forgiveness of any careless words or thoughtless deeds can touch her tender soul and move her to tears. The perfume of flowers cannot elicit words of appreciation. The crib in which her sons slept when babies is in the attic, and the hands that rocked it are folded and still. She has long since gone to her reward—peace to her memory—but there still remains to those who cherish that memory the opportunity to give the final proof of their devotion to her, to show their regard for the deepest desires of her heart—in a more enduring and substantial way by messages of love or contributions of flowers. There remains a larger way, and that way is by meeting the issues of life bravely, by battling for the principles for which she made sacrifice and by leading lives which will reflect credit upon her sainted name. I

conclude with this tribute from Joaquin Miller, "The Bravest Battle":

The bravest battle that ever was fought,
 Shall I tell you where and when?
 On the maps of the world you will find it not;
 'Twas fought by the mothers of men.

Nay, not with a cannon or battle shot,
 With sword or nobler pen;
 Nay, not with elegant words or thought
 From mouths of wonderful men.

But deep in a walled-up woman's heart—
 Of woman that would not yield,
 But bravely, silently bore her part—
 Lo, there was the battle-field.

No marshalling troops, no bivouac song,
 No banner to gleam and wave;
 But, O, these battles! they last so long,
 From babyhood to the grave!

Yet faithful still as a bridge of stars
 She fights in her walled-up town—
 Fights on and on in the endless wars,
 Then silent, unseen—goes down.

O ye with banners and battle shot,
 And soldiers to shout and praise,
 I tell you that kingliest victories brought
 Were fought in these silent ways.

O spotless woman in a world of shame,
 With splendid and silent scorn,
 Go back to God as white as you came
 The kingliest warrior born.

—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, May 11th, 1930.

COMPLETE RELIGION

(NOTE: This is one of the new series of tracts which are being prepared for use in the European Missions, which are adapted to present-day conditions, with a view of answering religious questions foremost in the minds of this generation.—ED.)

OBJECT OF RELIGION

The object of religion is to make people happy in this life and in the hereafter. To accomplish this, religion must be as a truthful and complete compass or chart for life's voyage, and an effective guide for human effort. It must be part of work and play, as of formal worship. It must be useful in every occupation, condition or need. It must be practical.

An acceptable religion must conform to the many-sided nature of humanity; it must be complete. Man has physical, economic, social, intellectual, mental and spiritual needs, all of which must be satisfied by an acceptable religion. To be acceptable, a religion must be the guiding philosophy and supporting power of human actions.

THE IMPORTANCE OF GOOD HEALTH

A sound body, physical health, is the foundation of human happiness and success. Every daily task is best done with the aid of vigorous, physical health. Disease is opposed to the health-giving purpose of religion. Therefore, health must be a concern of religion. This is emphasized by the doctrine that the human body is the tabernacle of an immortal spirit.

The Latter-day Saints, consequently, teach moderation and wisdom in eating, drinking, sleep, work and play; they set forth the foods best adapted to promote physical well-being; they discourage the use of alcohol, tobacco, or any drink or substance that injures or unnaturally stimulates the body. This code of health laws, known as the "Word of Wisdom," explains the high average health and longevity of the "Mormons." The birth rate (300 per 10,000) among them is one of the highest, if not the highest, for a group of similar size in the civilized world; and the death rate (75 per 10,000) is less than one-half of the most favourable elsewhere in the world.

THE HIGHER SOCIALISM

Economic welfare is likewise essential to full human happiness. The Gospel taught by Christ, if practiced by the world, would enable every person to secure, in honour and with reasonable effort, enough to eat and drink, and to be comfortably clothed and sheltered. In the Church of Jesus Christ of Latter-day Saints, honesty, industry, thrift and cooperation, with the wise use of money, are enjoined upon the people. Honest labour, toil if necessary, of every kind is held in high respect, and it is held that "the labourer is worthy of hire." Idleness is not tolerated.

The history of the Church is full of romantic stories of economic conquests. The Church has built hundreds of cities; it has conquered deserts; it has brought about an average individual prosperity higher than in another group of like numbers. There are few poor among them (one mature man in a thousand requires full support, and twenty-two per thousand partial support); upwards of seventy percent. own their own homes; most of them (seventy-seven percent.) are in productive occupations. They have achieved an economic independence which the world envies. They have proved that adherence to the principles of Christianity may be used successfully in economic life.

(Continued on page 297)

THURSDAY, MAY 7, 1931

EDITORIAL

LATTER-DAY SAINT MOTHERS

MOTHER! What memories that word arouses in the minds of men, and what heartstrings are touched by its mention! Even the flint-like heart of the criminal softens at its contemplation.

The mothers of men are revered and honoured the world over. But to Latter-day Saint mothers is due an especial tribute, for they fulfil their obligations of motherhood a little more completely than do the mothers of the world. Their lives are a little nobler, their ideals a little higher, their faith a little stronger, their sacrifices a little greater.

Latter-day Saint mothers, with a knowledge of the Gospel of Jesus Christ in its fulness, and understanding life as they do, have also a larger conception of motherhood, its meaning and its duties. It is their life's ambition to rear a family; to teach their children the Gospel; to implant in them the same understanding of parenthood; to guide them so that they will cherish purity, and love everything that is beautiful and virtuous in life; to instill noble ideals into their hearts; to engender within their souls, faith in God; to so lead them that they may obtain a testimony that God lives, and that they may eventually win life eternal. She not only desires that her children be healthy in body and mind, but also in spirit. She ever works to the end that they will grow up as honourable men and women in the Church and community.

The Latter-day Saint mother dreams dreams and builds great hopes for her family. Her sons, and even some of her daughters, she hopes and prays may be found worthy and will fulfil honourable missions, preaching the Gospel of Jesus Christ and bearing witness of its restoration to the nations of the earth. She desires that they may so live, as to in turn implant the same ideals and noble aspirations into succeeding generations. Is there a greater desire a mother may have?

On the evening of life, a Latter-day Saint mother judges her success in life, not by wealth or social standing, but by the fulfilment of her duties as a mother. If she has reared a family with the same ideals, with the same love for and testimony of the Gospel, if her children share in the blessings of the Priesthood, and if they have the same love for home and family as she has, they are a credit to her; she is proud of them. It is with great joy that she looks into the future and sees the family group

happily united again in eternity. Death, then, does not seem hard to her, and she goes into the hereafter thanking and praising God for the inspiration and help He has given her in rearing her children, and for the noble souls He has entrusted to her care.

Such mothers are the greatest of all, and their sons and daughters should revere them. How can we, their children, best pay tribute to them? Our homage is best shown by fulfilling their hopes and dreams, by reflecting their teachings through our lives, and by passing all that they cherish and hold dear in life to the following generation.

Our prayers go to God, that He may continue showering His choice blessings upon Latter-day Saint mothers, and may the time come when all mothers are Latter-day Saint mothers.

WILLIAM D. CALLISTER

COMPLETE RELIGION

(Concluded from page 295)

There would be no poverty in an ideal society, where everyone conformed to the doctrines of the Gospel. That condition has not been reached. The poor, too often the products of sick social conditions, are entitled to assistance. The Latter-day Saints have made simple, effective provision for the relief of poverty. On the first Sunday of each month, neither breakfast nor the mid-day meal is served. The money thus saved, the equivalent of the cost of two meals, is placed in a fund for the support of the poor. This short, monthly fast is exceedingly good for the body, and turns the spirit of man to divine things. The money saved by the abstinence from food, two meals out of ninety in a month, would feed completely one person out of forty-five. That would probably care for all in real distress, if practiced by all the world.

Should any catastrophe, such as fire, rob a man of his belongings, the group often go out as a group to give the necessary assistance, even to the restoration of the lost property.

IN UNION THERE IS STRENGTH

The best social conditions should exist among the followers of Christ. The Church is one great brotherhood. Salvation for all should be the desire of all. Among the Latter-day Saints, the terms "brother" and "sister" are, in fact, commonly used to indicate this community of ideals and purpose. Women as well as men are active in the organizations of the Church. The Priesthood is conferred upon all worthy men, in varying degrees, from boyhood to manhood. There is no Priesthood class in the Church. The Church, therefore, is governed by its members. The poor and the rich have equal privileges in all Church affairs. The or-

ganization and government of the Church, participated in by all members in good standing, are such as to produce unity of feeling and powerful community strength. Social life in the Church is highly conducive to high human happiness. Recreation and wholesome enjoyment are promoted by the Church, which believes in a glad and happy people.

GROWTH FROM ACTIVITY

There are, within the Church of Jesus Christ of Latter-day Saints, a variety of organizations: Priesthood organizations for the men; Sunday Schools for all members; Mutual Improvement Associations, with several divisions, for the young people; Primary Associations for the children; Church schools, genealogical classes, and various others. These are maintained for two purposes: First, to provide for the growth of the members, for the Latter-day Saints believe that every person must grow and increase, continually, in knowledge and power; and, secondly, to provide activity for every member of the Church, for growth comes best from intelligent activity. Thus it comes that all the members of the Church, at one time or another, hold office and, by taking direct part in activities of the Church, gain experience useful in all life's labours.

MAN CANNOT BE SAVED IN IGNORANCE

Man's intellectual needs should be fostered by the Church. The Gospel of Jesus Christ is one of enlightenment. It declares that "the glory of God is intelligence." It abhors ignorance, superstition and intolerance. "Ye shall know the truth, and the truth shall make you free." The Church must devise means, and support every proper agency, to enlighten, educate, and help humanity advance intellectually. The joys of learning must be available, not to the few, but to all who care to use them. The Latter-day Saints have conformed to this doctrine. The Church maintains, in active operation, for use of all members, the many organizations for intellectual, moral and practical development. During its century of progress, it has built schools and universities, and assisted the state in educational activity. Young and old are encouraged to seek education. Literacy among the Latter-day Saints is nearly one hundred percent., and there is no other of the same size in all the world which has so many students in high schools and universities. It is becoming the best educated people on earth.

THE WAY TO FREEDOM

The moral well-being of a man must be a distinct concern of the Church. In the words of a great political leader, "Our way to freedom is education and morality." The practice of the principles taught by the ten commandments and the beatitudes,

and obedience to just human laws, are expected of every member of the Church of Christ. Followers of Jesus Christ should be good citizens. They must be honest. They must keep themselves clean. They must desire and practice morality. Latter-day Saints are required to obey the cardinal principles of moral propriety. All must be just; a man must be as clean as a woman. There can be no double standard of morality. The result of such teachings is that relatively few Latter-day Saints are in prison; venereal disease, the scourge of mankind, is almost unknown among them; illegitimacy is lower among them than any other people of like size. During the late Great War, two thousand young men, mostly "Mormons," were examined for military service at the Utah State University, and only two were found to have venereal disease—and both of these were non-"Mormons."

"MAN DOES NOT LIVE BY BREAD ALONE"

Best of all, the Gospel of Jesus Christ satisfies the spiritual yearnings of man; it supplies more than the needs of body and mind. Eternal questions are forever before man, the answers to which determine human peace and happiness. For example:

Whence came man? The Latter-day Saints answer: He lived, spiritually, with God in a pre-existent stage, where he grew and increased, until the experience of an earth-life was deemed desirable for him. Then, in accordance with a definite plan of God, but with the sanction of his own free will, he was placed upon the earth.

Why is man upon earth? To gain strength by the experiences of mortality, to conquer self, and thereby win joy for himself on earth and prepare for his future eternal life; to help his fellow man advance to receive like blessings.

Where does man go after death? Into the spirit world, where he will be judged according to his works on earth, and where he may continue as an active being, ever progressing, ever moving onward, ever growing toward perfection. In this spirit world, all the holy attachments of earthly family ties and friendships will be continued, and whatever of worth man has learned on earth, will be his to use in the after-life.

What is the law of life? Eternal progression. To please God and to win true happiness, one must grow daily in righteousness and good works.

What is the law of the individual? That he be allowed to act for himself, and choose for himself when principles of truth are set before him. That no force must be placed upon the right of his free agency, and the exercise of the human will.

What is man? The very son or daughter of God. The work and glory of God are to bring to pass the immortality and eternal life of all His earth children, that is, to enable them to advance eternally in power and happiness.

Who is God? Our very spiritual Father, who knows and understands and loves us. He is a personal Being, who has revealed Himself to His prophets in the past, and who still reveals Himself for the guidance of His children.

Can man know God? Yes, so far as human limitations permit. God hears man's prayer and in wisdom answers it. Those who ask in faith shall know the truth. Those who seek God shall find Him.

What is the Church of Christ? The organization of those who have accepted the unchanged Gospel of the Lord and who have obeyed its ordinances; the organization through which the principles of the Gospel may be applied for human good. It is possessed of divine authority, and acts in the name of the Lord.

Such clear and sensible answers to the many questions asked by men throughout the ages have made the Latter-day Saints spiritually intelligent and contented. Truth feeds the spirit of man.

Many glorious principles, that for want of space cannot be discussed here, form God's philosophy or plan of salvation for His children on earth. Adherence to this vast plan for physical, mental and spiritual perfection, a wonderful work and a wonder, will raise mankind to a condition of happiness and intelligent contentment. It is the great need of the present age.

THE RESTORATION OF THE GOSPEL

More than one hundred years ago, the Lord appeared to Joseph Smith, the Prophet, and conferred upon him authority to restore, in its ancient purity, the Church of Christ, and revealed to him the body of saving doctrine belonging to the Church. This organization was effected on April 6th, 1830. A century has shown the life-giving, joy-producing power of the truths of the Restored Gospel of Jesus Christ, which is the highest mode of life known to man.

The Latter-day Saints are teaching humbly, but with certain knowledge, the message of the truth of the Restoration to all the nations of the world.

THE TEST OF TRUTH

Truth, the most precious thing in the world, should be sought for by all people. Upon its acceptance depends the future happiness of mankind.

The proof of truth is not in age or numbers or fame, but in its results. Radio is new, but, since it is sound science, is of world service. Galileo was once alone in his astronomical theories, but they were founded in truth, and now the whole world is following him. Humanity was long in political bondage, but the idealism and high principles of self government have set an example in wise and successful government. Radio, Galileo, and self-government are known "by their fruits."

So may religion be judged. Jesus of Nazareth set forth the divine test. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" The Latter-day Saints are willing to be judged by their fruits.—W.

LONDON DISTRICT CONFERENCE

THE three sessions of the London District Conference were held in the Surrey Masonic Hall at Camberwell Green, on Sunday, April 26th. The meetings were fairly well attended, and all present felt well repaid, spiritually, at the close of the Conference.

The feature of the forenoon meeting was a specially prepared program given by some of the children of the District. Before the close of the meeting, a gentleman in the audience asked if he might bear testimony regarding the Church. Although he was not a member of the Church, he spoke highly of the missionaries and paid a tribute to Elder Reed Smoot, whom he met while visiting the South Sea Islands.

Elder G. Dwight Wakefield gave an interesting and instructive illustrated lecture at the afternoon session. Two of the sisters sang very beautifully. The Priesthood members and the Relief Society Sisters separated for class instruction, which was given by President A. William Lund and Sister Josephine B. Lund, respectively.

Several of the traveling Elders spoke at the evening meeting. President Lund gave an inspiring address upon the fruits of "Mormonism," showing that the work of the latter-day prophets was effective. A male duet, and a vocal solo by one of the sisters added to the spirit of the meeting.

On Saturday evening, the 25th, the members of the District were entertained by a revue program sponsored by the District auxiliary organizations, under the direction of Elder Gordon L. Allen.

The missionaries met with the visiting mission authorities on Monday, at the District office. President and Sister Lund gave considerable counsel and advice to the missionaries. A splendid meal was served.

The Mission and District officers present at the Conference were: President and Sister A. William Lund, and Elders W. Kenneth Lund and G. Dwight Wakefield, of the Mission Office; Elder A. Edward Anderson, Jr., of the European Mission Office; President Owen M. Wilson, and Elders Myrthus W. Evans, Gordon L. Allen, Ivan E. Lauper, L. Burdette Pugmire, Russell E. Peterson, Allan M. Acomb, Wendell B. Price, J. Blaine Freestone, Harold E. Dean, Paul H. Morton, LaDell Larson, John S. Russell, Martin R. Braithwaite, Frank J. Mozley, Robert C. Neslen and Warren M.

Tingey, all of the London District; Elders Brigham H. Hibbert and Elbert G. Adamson, of the Norwich District; President Steven D. Howells, and Elders Cyrus W. Greaves and Clyde M. Hopkins, of the Portsmouth District; President Glenn N. Hart, of the Bristol District; Elder Dix W. Price, of the Sheffield District; Elders Richard M. Cowan and Glen T. Dixon, of the Manchester District; President Kenneth C. Chatwin, of the Birmingham District.

ELDER OWEN M. WILSON, District President.

FROM THE MISSION FIELD

Branch Conferences: Of the Ipswich Branch, Norwich District, held on April 5th. The reality of the Restoration and of the resurrection was stressed at both sessions in song, recitation and addresses. The missionaries attending were President Irving T. Duffin, and Elders Harold C. Williams and Howard F. Wood.

Of the West Hartlepool Branch, Newcastle District, held on April 12th. A personal visit to the homes of members and friends brought a large conference attendance. In song and speech, the restoration of the Gospel was related. Attending were President Earl B. Cragun, and Elders Arlow W. Nalder and E. Wendell Stringfellow.

Of the Cardiff Branch, Welsh District, held on April 12th. The day's program was based upon the plan of salvation. Present were President Clarence H. Taylor, and Elders Henry B. Squires, W. Layton Barlow and Clyde B. Crow.

Of the Doncaster Branch, Sheffield District, held on April 12th. Genealogical work was stressed at the conference. President Therald N. Jensen, and Elders James C. Rawlinson, Welden C. Roberts and W. Cleon Skousen attended.

Of the Edinburgh Branch, Scottish District, held on April 19th. The apostacy and restoration were the subjects of both sessions. The following missionaries attended: President Lyndon J. Hall, and Elders Seth A. Smith, Douglas Donaldson, Arthur L. Burrell and LeRoy Duncan.

Of the Rawmarsh Branch, Sheffield District, held on April 19th. The genealogical theme considered, "Is 'Mormonism' Unselfish," proved stimulating. President Therald N. Jensen, and Elders James C. Rawlinson, Howard L. Armstrong and Joseph W. Marriott were in attendance.

Of the Merthyr Branch (unorganized), Welsh District, held on April 19th, in the home of Brother Joseph Rogers. A fine spirit prevailed at the conference. "Why 'Mormonism'?" was the theme. Attending were President Clarence H. Taylor, and Elders Henry B. Squires, Merrill P. Gunnell and Leonard N. Giles.

Of the Leeds Branch, Leeds District, held on April 19th. Musical numbers, recitations and talks, given by Branch members, explaining the resurrection, composed the program. Elders Fay E. Bates and Wendell W. Taylor attended.

Of the Halifax Branch, Leeds District, held on April 19th. The conference program, based upon prophecy and the coming century, was well

prepared and elevating. Attending were President Bernard P. Brockbank, and Elders Noel T. Stoddard, Elwood A. Gee and David Taylor.

Of the Wigan Branch, Liverpool District, held on April 19th. The program showed how the past may be used as a guide for the future. A good attendance was noted, and included President Gordon B. Taylor, and Elders Clifford L. Ashton and Marlow V. Wootton.

Of the Lowestoft Branch, Norwich District, held on April 12th. "A Message of Hope" was the theme of the program given by the Sunday School children at the first session. Local brethren, and President Irving T. Duffin and Elder William Chaston spoke on Gospel principles at the evening meeting.

Of the Norwich Branch, Norwich District, held on April 19th. The program of the Conference centered around "Prayer." President Irving T. Duffin and Elder Cleon H. Kerr were present.

Doings in the Districts: *Hull*—A large attendance thoroughly enjoyed a well arranged social and dance given in Grimsby on April 18th, in conjunction with the District Conference held the next day. Local members and missionaries furnished music for dancing.

Leeds—On April 11th, one hundred and twenty-five friends were attracted by a social gathering given in Skipton. All enjoyed themselves, and were shown that "Mormonism" is practical as well as spiritual. Various Branches of the District furnished the program.

Liverpool—On Sunday, April 12th, six persons were baptized by President Gordon B. Taylor, and Elders Charles E. Shirley and Hyrum W. Eckersley, at a baptismal service held in the Blackburn baths. They were confirmed at the evening session of the Blackburn Branch Conference by President Gordon B. Taylor, and Elders Hyrum W. Eckersley and Leon Whiting, and local Elder Eddie Preston.

Newcastle—On Sunday, April 5th, President Earl B. Cragun and Elder Arlow W. Nalder fulfilled an invitation to visit the Sunderland Adult School. The teachings of the Gospel upon life and hope after death were explained by Elder Nalder. President Cragun answered questions. Literature was distributed and much interest shown. An invitation to return was extended the missionaries.

Norwich—Appropriate programs depicting the Resurrection and Restoration were carried out in all Branches in the Norwich District on Sunday, April 5th.

The boys of the Lowestoft Branch enjoyed a hike and picnic on Good Friday.

On Easter Monday, the members of the Norwich Branch had a pleasant outing at Beestam Park. A social in the evening at the recreation hall concluded the day's activities.

A Primary Association was recently organized in Ipswich under the direction of Elder Harold C. Williams. The number of children attending has increased from four to fourteen. Sister Olive Holden is teacher.

On Easter Monday, the members and friends of the Lowestoft Branch had an outing and picnic. The evening was spent at a social given in the Branch chapel.

Scottish—A kangaroo court was the feature at the Glasgow Branch

Relief Society social held on April 2nd. The evening's entertainment was a thorough financial success; everyone had an enjoyable time.

The members of the Aberdeen Branch Sunday School enjoyed an outing to Portlethen on Saturday, April 4th.

The members and friends of the Glasgow Branch spent a day of games and races at Rookan Glen Park, Glasgow, on April 6th. Music furnished by Brother John Clark added to the merriment of the picnic. A crowd of several hundred gathered to witness the clean sport of the "Mormons."

Sheffield—The Sheffield Branch Sunday School prize day was held on Saturday, April 11th. Thirty-three children were awarded books. A children's "tea" was given in the afternoon, and a fine program by the little folk completed the evening.

Welsh—A good time was enjoyed by the members of the Pontllanfraith Branch at a social held in the home of Brother Edwin Dance on April 6th. Songs, games and refreshments composed the entertainment.

A MOTHER'S LOVE

HAST thou sounded the depth of yonder sea,
 And counted the sands that under it be?
 Hast thou mentioned the height of heaven above?
 Then may'st thou mete out a Mother's Love.

There is not a grand, inspiring thought,
 There is not a truth by wisdom taught,
 There is not a feeling pure and high,
 That may not be read in a mother's eye.

And ever since earth began, that look
 Has been to the wise an open book,
 To win them back from the love they prize,
 To the holier love that edifies.

There are teachings on earth and sky and air—
 The heavens the glory of God declare!
 But more loud than the voice beneath, above,
 He often speaks through A Mother's Love.

EMILY TAYLOR, in *Boy's Life*.

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